

applause of it, all the rest are waiting, silent, dubious, and withholding allegiance. Still it may come; for the human world delights in sophistry and dotes on truths of its own creation. Impressionism which is so powerful in Art may also yet prevail in Philosophy.

That Einsteinism presents a revel in such truths is made evident by Eddington in Chapter XII: "The conclusion is that the whole of those laws of nature which have been woven into a unified scheme—mechanics, optics, gravitation, electro-dynamics—have their origin not in any special mechanism of nature but in the workings of the mind."

"Give me matter and motion," said Descartes, "and I will construct the universe." "The mind reverses this," says Einstein. "Give me a world in which there are relations, and I will construct matter and motion." The world thus is what it is conceived to be; is what we think it is. That is precisely what Descartes and Einstein each professed to do. Both are subjectivists—sophists. One would replace the objective truths of real relations, by such queered relations as he could mentally construct from observed things, and the other would replace the objective truths of real things, by such queered things as he could mentally construct from observed relations. Both alike substitute their psychical apprehending of nature's content, for the content itself, and then call it truth.

Recent writings in current literature suggest that many inquiries are baffled in attempts to comprehend Einsteinism. They read about it and think there must be something in it, and so there is, but it is a something not included in their somethingness. It is shapen from non-Euclidian, or what is sometimes termed meta, geometry. This consists entirely of mental constructions that are purely subjective and correspond to nothing in nature. In fact it prides itself on a disbelief or at least a disregard of the existence of objective truth, and boasts that "mathematicians are never so happy as when talking about something of which they know nothing." (Eddington, page 14.) Really it is no geometry at

all, for it measures nothing and disallows all mental standards. It is a fantastic jazz of mathematical symbols, devoid of quanta, in a dance hall, floored by a parquetry of ifs, supposings, and assumptions.

The attitude of Einsteinism toward physics, and the fate of physics by occlusion in this thing, misnamed geometry, is well stated by Eddington (page 183). "As the geometry becomes more complex, the physics becomes simpler, until it finally almost appears that the physics has been absorbed into the geometry." While parading the attractive banner of a "New Physics" or a "New Philosophy," Einsteinism is really nothing but a special chapter in psychology, which is offered as a new style of incubator for hatching nature's eggs.

In popular discussion two things are mixed up in Einsteinism as if they belonged to it, but they do not. One of these is the prediction that space and time will have an end. This is nothing new. It is a philosophical deduct of long standing that whatever has a beginning is finite, and must have a boundary and an ending; and that space and time which began with creation will cease to be when created things become non-existent. The other is a scientific derivative from the electronic theory, and preceded Einstein by a number of years. That theory changed the definition of mass from "quantity of matter" in a body to "quantity of force" in a body. The matter in a body is its mass or force in statu; the motion of a body is its mass or force in motu. Matter and motion together constitute the mass of a body and each is force with a modal difference. Mass and inertia are one and the same thing to which different names are given when differently apprehended.

This was all worked out physically before the time of Einstein and is no part of Einsteinism. If wonderful, it is a wonder of physical discovery and not a marvel of psychical geometry.

A peculiar feature of Einsteinism is that the crux of its doctrines is deeply submerged in mathematical obscurity.

If one asks for proof he is told that it lies in mathematical profundities, quite beyond the reach of anyone other than an adept; and the unintelligible character of Einstein literature fully sustains the statement. Now the English language, with its rich vocabulary, direct idiom, and classic verbal quarries, is quite capable of expressing anything that has a meaning, and of rounding out the proof of any statement that admits proof. To understanding it is a wide open Bible; and cloistered secrets doled out by initiates for aweing the credulous are unnecessary. Proofs that vest in mathematical cryptograms are dubious. Mathematicians choose their own assumptions and, according to the assumption taken, they can prove that truth is truth; or falsehood is falsehood, or truth is falsehood, or falsehood is truth, with equal facility. Mathematics supplied cranks, cycles, and epicycles to Ptolemaic astronomy just as readily as it supplied ellipses, parabolas, and hyperbolas to Copernican. Cryptogramists follow rules of interpretation and have but slight regard for rules of philosophic sense.

A mathematician can only be trusted as far as he can be seen, or objectively checked up. Unlike space but quite like that of a political conscience, the mathematic psychology warps and twists in quaintest fashion to attain an end when left to its own devices. According to Einstein device, Space and Time are inseparable from matter. "Space and Time determinations will henceforth be inseparably connected with matter and will have meaning only when connected with it." (Schlick, page 4.) "Time and Space can be dissociated from matter only by abstraction, i.e., mentally; the combination or oneness of space, time, and things is alone reality; each by itself is an abstraction" (a mental figment). (Schlick, page 6.) "In this way Space and Time are deprived of the last vestige of physical objectivity, to use Einstein's words." (Schlick, page 53.) "Exactly so; Space is an abstraction of the extensional relations of matter." (Eddington, page 8.) What matter has extensional relations with, is not stated; if it be with other matter, the thing that

sustains the relationship is not stated; and you may find out if you can, but not from Einsteinism.

Since Space and Time as thus stated are mental investitures of matter, a bunch of it when moving must either take its space and time along with it as personal property, like clothes, color, or shape; or else find it as a place endowment wherever it goes. We would much like to know whether space is regarded as the mental baggage of traveling matter, or is an omnipresent mental continuum which forms a "oneness" with matter wherever the matter happens to be. We are not told which it is because that would resolve a psychologic mystery that can be handily employed in discussion. It is sometimes convenient to take it one way and sometimes the other.

The matter in other stars is assumed to be rather similar to that of the earth; but it is bunched together quite differently; and that would create different kinds of space and time. That presents no difficulty, however, because "there are different kinds of possible space to choose from, no one of which can be regarded more likely than any other." (Eddington, page 15.) The difficulty becomes serious, however, if it be true that space and time are purely mental determinations. Indeed it becomes an open question whether or not the stars have any space or time worth mentioning. Our mental determination of Arcturian space is restricted to a point; and unless there be a developed mentality in Arcturus, or somewhere else, the poor star has no space other than a point, and no time other than what is marked by star drift. Moreover, if there be any system of physics in Arcturus, it must be quite different from ours, unless the Arcturians have minds like ours, for, according to Eddington, as previously quoted, "the laws of nature . . . have their origin, not in any special mechanism of nature, but in the workings of the mind."

The vice of Einsteinism is that it transfers sense deception from ordinary things which check it up, to space, time,

motion, and energy, which do not check it up, because their nature is ultra to experience.

From a puny bunch of relativity as psychologically impressed on differently conditioned observers, a mathematical explosive has been prepared for deranging established foundations of thought. A petty scheme of psychalized relativity is given as interpretative of a grand world universe filled with objective relativities that have not as yet been psychalized. Its nature is purely subjective and sophistical.—
Q. E. D.

SOMEWHERE TONIGHT

On hearing the Evening Bells at Westport-on-Lake Champlain

By JEANNETTE MARKS

Somewhere I have heard bells
Mellow as the moon:
Somewhere they hung and swung,
With slender sound they rose
Tiptoe with hunger for the sky,
Star-pointed with the light of dream;
Somewhere those eager bells whispered of love—
That was another day,
And we were gay!

And now this withered sound's farewell
Swinging like tethered rhyme,
Slow-moving, pendulous,
A sigh upon the water's breast,
A cloud within the sky!
Never for us, Beloved,
Yet somewhere the moon shines and is bright—
Somewhere tonight!

THE GRAIN EXCHANGES

By EDWARD JEROME DIES

RGANIZED farmers and the American grain trade are locked in the most dramatic struggle in agricultural history. At stake is the nation's grain marketing machinery, built up at a cost of billions of dollars over a period of seventy-three years. Complete junking of this huge food distributing machine, business and financial leaders say, ultimately may rest upon court decisions as to the soundness of new laws.

In the event of the exchanges being destroyed by what is characterized as oppressive restrictions, the giant program of the American Farm Bureau Federation would be put to an immediate test. This program, which contemplates the marketing of the farmers' grain, proposes a one hundred million dollar corporation at one hundred dollars a share, the profits from which would return to the farmers. A fee of ten dollars is required from all who sign contracts to sell through this national agency. The Federation claims one million members, which would mean an additional ten million dollars.

Turmoil beset the grain trade last autumn. Deflation began sweeping the world. Wartime price bubbles were bursting. One commodity after another plunged downward. Agricultural America soon found itself face to face with the distressing problem of over-supply and under-demand—the reverse of conditions of the war years. The inexorable law of supply and demand prevailed. In the world-wide industrial readjustment, wheat continued a

steady decline from about two dollars and seventy-five cents in mid-July, to a level which the farmer regarded as ruinous.

In this heyday of the farm organizer, the exchanges were assailed with charges that they had depressed prices. During the hectic months that followed, Joseph P. Griffin, President of the Chicago Board of Trade, the hub of world grain markets, and his predecessor, Leslie F. Gates, whose term of office expired in January, have been official spokesmen of the industry. In an interview with me, President Griffin summarized the events of the troubled months, the functions of the exchanges, and the outlook for the future.

As President Griffin says, the deluge of grain exchange criticism was most timely. Day after day prices were sagging. Overnight organizers and professional agitators began springing up. They clamored for an affiliation of the growers. Louder and louder they shouted their doctrines, and rapidly their army of listeners grew.

Not satisfied with forming their own societies and experimenting with proposed marketing methods, they demanded class legislation destroying the exchanges. Many organizers also prevailed upon producers to hold their wheat for unreasonably high prices, and thus caused their ruin. This added to the bitterness against the exchanges, despite the fact that they were in no way responsible for economic conditions.

It was not surprising, therefore, that a flood of new bills, most of which would absolutely paralyze the exchanges, were introduced in Congress last January. Chief attention centered upon the so-called Capper-Tincher bill. It was given public hearings before the House agricultural committee. Grain men, millers, elevator operators, bankers, exporters, and even representatives of several farm organizations entered vigorous protest against the measure. In its original form it would have destroyed the exchanges at a single stroke without providing any substitute.

Mr. Griffin and other leaders outlined the prevailing marketing methods. They produced expert testimony

proving absolutely that the exchanges handle grain with less margin between producer and consumer than exists in any other staple commodity. They established beyond doubt that the exchanges were in no way responsible for the world-wide price slump; that price manipulation is utterly impossible under the rigid regulations; that competent, restricted speculation is necessary to provide a liquid market broad enough to absorb all offerings, and that without a futures market there could be no hedging, or price insurance facilities, for the farmers' grain.

Fortunately the last Congress adjourned before the bill, with its vicious provision, could be enacted into law.

The testimony had clarified the principal issues. When the new Congress convened and the subject again came before the House Agricultural committee a new attitude was apparent. During this second hearing late in April, Congressman Tincher explained that the bill had been materially amended so as to retain the futures market because hedging seemed necessary.

The grain men indorsed many provisions of the new measure. The section eliminating so-called "puts" and "calls," or indemnity contracts, was similar to steps previously taken by the exchanges themselves. So were several other sections. Sentence by sentence the bill was studied and agreements were reached on amendments which would prevent complete stifling of the exchanges. After several days of testimony the committee settled upon a measure which, in substance, was acceptable to the entire industry. This bill would have permitted the exchanges to continue functioning properly.

But after the representatives of the exchanges, millers, and exporters had left Washington, the committee held a night session and new sections were inserted in the bill which would delegate to the Secretary of Agriculture arbitrary and autocratic powers without parallel in the history of federal legislation. With the undemocratic principle of government added, the bill was presented to the lower

branch of Congress. The members were advised that it had received the approval of President Griffin and other members of the grain trade who had testified, as well as of all interests concerned; and in this form it was passed by the House. President Griffin very properly declared that incorporation of these objectionable features which, among other things, would permit the Secretary of Agriculture to close the exchanges in the event of a single member not complying with the many provisions, was but "further evidence that much of our legislation is not the result of intelligent deliberation, but rather an attempt to appease the demands or the wrath of elements of our population. And such demands seem to be acceded to, whether right or wrong, merely because of the numerical strength of the voting groups." He added:

"If Congress is really desirous of helping the farmer, then there should be an end to boot-strap legislation. No law-abiding American objects to government as such, but every intelligent American objects to unnecessary extension of bureaucratic control of business. It is well to ponder on President Harding's oft repeated remark, that 'the United States needs more business in government and less government in business'."

Repeatedly the grain exchange executives have pointed out that the responsibility for the farmer's deplorable condition cannot be attributed to any particular group of men. Potentially there is a demand for all the products the American farmer can produce. But European customers are in bankruptcy. The farmer's condition will not be alleviated or relieved until in some way markets of the world are opened to what the farmer has to sell. In Mr. Griffin's opinion, this may necessitate legislation extending credit to European governments, or indemnifying American exporters on foreign credit transactions.

Should the coming harvest, the world over, prove bountiful—and if in the interim drastic legislation upsets the exchanges and likewise the farmers' means of marketing,

Mr. Griffin says: "I dread to think of the condition into which this country will be plunged in a purely economic sense. And it is my deliberate judgment that the grain exchanges would voluntarily withdraw from business rather than submit to intolerable and unfair legislation."

Recognizing the grave dangers embodied in the bill passed by the House, Secretary Wallace appeared before the Senate Agricultural committee in June, and presented a series of amendments which would lighten the bill and, in his opinion, permit the exchanges to continue. He strongly opposed hasty action of radicals toward the destruction of marketing machinery. He said the exchanges performed a most valuable function—that "they constitute the best marketing system we have yet devised."

There were members of the powerful agricultural bloc in Congress, however, who were still prone to revolutionize grain marketing over night, and did not hesitate to express their views.

The grain exchange representatives said that the bill, as amended by Secretary Wallace, represented the maximum concessions under which the exchanges could operate. Even these restrictions might discourage investment and bring about an unnatural market with subsequent turmoil in business.

While Secretary Wallace was urging more sensible federal legislation at Washington, an army of hundreds of farmers marched into the state legislative halls at Springfield, Illinois, in a sensational protest against the pending Lantz bills. These measures, sponsored by agricultural radicals, would have destroyed the Chicago Board of Trade. After one of the bills had passed the state senate, the farmers became aroused to the grave dangers. Carrying scores of banners bearing such inscriptions as "Down With Townleyism," "This Is America, Not Russia," "We Are Farmers, Not Organizers," and "Down With Those Who Farm The Farmer," they swept through the halls and chambers of the Capitol and overflowed into the streets.

The vicious bills were overwhelmingly defeated. The real farmer had been heard. And it was a remarkable exoneration of the grain exchange. Wide has been the discussion in recent months as to what service the exchange renders the farmer. First, it handles his grain on a margin of cost smaller than exists in any other foodstuff. Second, it provides a ready market in which he can dispose of his products at any hour of any business day in the year, at prices based on world supply and demand.

Grain exchanges do not fix prices. They merely provide a meeting place for buyers and sellers, and register prices at which grain is bought and sold. Upon this single point thousands of farmers have been misled.

They have also been misled by the exaggerated evils of speculation. Indeed, the entire fight has been waged against what farmers' representatives have termed over-speculation or attempted price manipulation. Some factions have sought to eliminate all speculation and still retain the hedging facilities—an utter impossibility—and others have taken the stand that since there cannot be a hedging market without some speculation, it would be better to abolish the exchanges.

During the Congressional hearings, President Griffin and Mr. Gates established the fact that to have a hedging market there must be futures trading; and that to deal in futures there must be speculation. It was likewise established that the advantages of the hedging market so far outweigh the few deficiencies, that attempted prohibition of futures trading would cause great economic harm.

From planting until harvest, the farmer speculates upon the uncertainty of the weather. After the harvest and until his grain is sold, he speculates upon price. The same is true of each successive owner until the grain passes to the ultimate consumer. Thus we see that speculation is incident to grain ownership; that in a broad sense all grain owners are speculators.

The speculator in the futures market performs a valuable economic function. He provides a ready market. Without this intermediate ownership, each ultimate consumer would be obliged to purchase at harvest time his entire supply of grain. Some of the quixotic doctrines advanced have practically favored such a method.

The precise manner in which the speculative risks are shifted is very simple. In October a country elevator purchases grain from a farmer with the expectation of shipping and selling it during some later month. At about the time of the purchase, the owner of the elevator sells an equal amount of the same grain for future delivery on the Chicago Board of Trade. This sale is made at a price sufficient to cover the cost of the grain, carrying freight charges, and a fair profit.

By this process the owner of the elevator becomes immune from losses due to a declining market. If the market does drop, the grain in his elevator becomes less valuable, but this loss is offset by the gain on his contract in the futures market. Under such circumstances the process by which his speculative risk was shifted is known as hedging.

This identical process may be used to shift the speculative risk of the exporter who has contracted to sell grain abroad in advance of his actual purchase of the grain. The exporter merely buys an equal amount of the same grain for future delivery on the Chicago market, at a price which will enable him to deliver the wheat abroad at a fair profit. He thereupon becomes hedged and is immune from losses due to a rising market.

In the two illustrated cases, the owner of the elevator resorted to the process of hedging to avoid the speculative risk of grain ownership, and the exporter resorted to the same process to avoid the speculative risk incident to his contract of sale. In both cases, however, the risks were not entirely eliminated, but merely shifted from one person to another. The risk itself cannot be eliminated. Ownership

of grain and the speculative risk of a declining market are one and inseparable.

Similarly, a contract to buy grain in the future and the speculative risk of a rising market are one and inseparable. How then are the owner of the elevator and exporter to avoid the risks incident to their respective relationship? Only by finding others who are willing to assume the risks. It must be some one willing to risk a speculative loss in the hope of making a speculative profit. In other words, the speculative risks of the owner of the elevator and the exporter can only be shifted to those who are willing to speculate upon the price of grain. The elevator owner and the exporter both realize that unless the risk is shifted they themselves will be speculators. By the process of hedging they become conservative business men, and the speculative risk is assumed by those whose business it is to assume such risks. The speculator insures the owner of the elevator and the exporter.

The function of the speculator is identical with that of insurance companies that insure against fire, shipwrecks, tornadoes, thefts and riots. All these companies are speculators in their respective fields. Yet no one doubts that they perform a valuable economic function. Losses cease to be individual and become community losses. By adding to the safety of business operations, insurance permits business to be conducted upon a smaller margin of profit, thus benefiting the community. Speculation in the grain business performs the identical function of insurance in other industries.

Grain dealers may be divided into two classes, speculative and non-speculative. The speculative dealers are called speculators. The non-speculative dealers consist generally of cash grain merchants, millers, warehouse men, exporters, general distributors, consumers, and governments. These non-speculators transfer to the speculators the risks of a fluctuating market.

Abolish this speculation and you eliminate hedging. When you eliminate hedging you have made every holder of

grain a speculator. Then the producer will have to pay losses incident to price slumps. This has been best shown by the number of cooperative elevators that have met financial ruin because they failed to hedge their grain. No conservative banker will make an unsecured loan to a small dealer who fails to hedge his holdings. And without hedging, the margin of cost between producer and consumer will materially widen. It is inevitable. Legislative attempts to suppress futures contracts have uniformly failed. Mr. Griffin points out that Holland tried such a market in 1610; Great Britain experimented with it in 1734; Germany attempted it in 1893. All found that the producer received less for his grain and the consumer paid more. All went back to the existent system. Agricultural economists have declared that no one but the most reckless and thoughtless any longer proposes elimination of exchange trading.

The exchanges today represent the last word in economic marketing. They are the result of evolution down through the ages since the time of Joseph. The method prevents monopoly and price fixing. Without this system it would not be difficult for a few large interests to dictate prices to the farmer.

The Chicago Board of Trade was organized seventy-three years ago by a handful of merchants. It has been the center of the world grain trade for years. Its memberships alone are worth eleven million dollars and it maintains Chicago bank balances of more than two hundred million dollars; in 1920 alone it handled two hundred and forty-four million six hundred and thirty thousand bushels of grain and between 1855 and 1920 it cared for twelve billion three hundred and thirty-four million three hundred and twelve thousand bushels. Thirty thousand persons directly owe their livelihood to the Chicago Board of Trade. Indirectly two hundred thousand are affected.

Vast quantities of grain that never go to Chicago are hedged there. It is the world's clearing house. Dealers in

Europe, Argentina, and Australia, as well as those in scores of cities throughout this country and Canada, use the Chicago market for hedging purposes. So great is the volume of business that an offer in the pit of a million bushels causes almost no fluctuation. Such an offer in the Kansas City, or some other market, would cause a downward swing. Herbert Hoover, after an exhaustive investigation during the war, proclaimed it the most economic method of food distribution in the world.

Despite the magnitude of this institution and its tremendous importance to the entire agricultural and business world, there is a powerful group bent on consigning it to the scrap heap with a devil-may-care wave of the hand. With it would go all the other exchanges—the entire system of grain marketing which has been developed by the best minds of the last three-quarters of a century.

The hub of the world grain trade would be transferred to Liverpool or some other point. A dubious experiment in guild socialism would then be put to test. In North Dakota it failed.

THE LAST CARGO

By GLENN WARD DRESBACH

If one last cargo be allowed from seas
 Before last darkness settled on each shore,
 A ship from moonlight of the Caribbees
 Would bring the things that won our dreams before.
 There would be tang of spices in the hold
 And wine of tropic fruit, and fabrics spun
 Of island mists, and new-found pirate gold,
 And bales of flowers full of languorous sun.
 The staples of old trade would not be there . . .
 In that last cargo parrakeets would cry,
 And skins of jungle leopards would be fair
 By logs of ebony. . . . Then men would sigh
 Above the hold with magic in each breath
 And say, "The sea sends back our dreams for death!"

SOCIALISTS—THEIR WEAKNESS

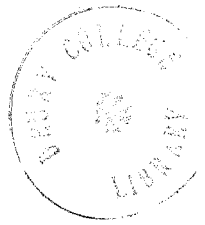
By EDWARD G. RIGGS

EVERY now and then you find a business man who is fretted over the Socialist vote for President as recorded on Election Day, November second, 1920. It is no part of my thought to indulge in political discussions. It is, however, perfectly proper to mention and even attempt to analyze any feature in the forces of the nation which may have a bearing on the business progress of the country. And by progress I do verily believe that the word has been greatly overworked within the last few years, especially in certain political circles. Progressivism is to a nation as breath to a human being. But we must progress along the lines of constructive thought and practice, not upon the lines of bedlamite irruption; nor upon the lines that advocate every gimcrack notion of government—federal, state, and municipal—and which try falsely to work them into a cure for the social and economic ills of mankind. Such progress is toward dissolution. I repeat, there should be constructive progressivism with a view to benefiting all the people of our beloved country. Progressivism that would benefit a class, progressivism that would mean the recognition of all sorts and conditions of half-baked theories will not be accepted by our electorate. Americans demand a constructive policy, a definite plan of action, and a practical goal as a guarantee of good faith. They are opposed to bedlamite progressivism. They are utterly constructive. It is even proclaimed in quiet quarters, if flamboyant politicians are not more careful, a reactionary will become really fashionable politically. Finance has become a science. Business has become a science. Both are subject to unchanging laws as final and

determined as the laws of the Medes and Persians, and as positive and unalterable as the law of gravitation. All students of world affairs are quite aware of this fact. And the almighty fulcrum—the law of supply and demand—will be the final verdict in determining all social and economic disturbances in the country.

Many politicians, or rather the leaders of political organizations, especially in our large cities, are at times worried over what they fear to be the alleged growing importance of the Socialist vote. The leaders of political organizations are prone to be over-cautious and sometimes a harsher word is used, for in instances, they are described as more or less cowardly in their fear of any movement which would disturb the equanimity of their organizations. It is not quite just to term these political leaders as cowards. They are naturally prudent and cautious, not only in order to maintain themselves in power, but they well remember at all times that they have a following in their organizations dependent upon their wisdom and prudence and foresight in dealing with any eruptions of the body politic. Courage is always relative, but it should be relative to wisdom and honor.

On several occasions during the recent Presidential campaign, I heard expert political leaders of the city organizations, both east and west, declare it to be their belief that Eugene V. Debs, the Socialist candidate for President, would receive a total vote of three million and more in the entire country. These political leaders based their prophecies, or rather predictions, on what they felt was a general unrest, which was occasioned more or less by a decline in the business of the country, and an increase in the number of the unemployed. Also, these prophets felt that Mr. Debs, being in prison, would have a rather large sympathetic vote. As a matter of fact these political prophets were sadly amiss in their predictions. Again, on last Election Day, was recorded the fact so memorable on previous election days in the history of the country—that



this nation is not Socialistic; it is not Populistic; it is not Bolshevistic—it is truly, soundly, American to the core. And when I say that, I am not in any way differentiating between the two major parties, nor attempting in any way to explain or enter into the disputes of those two parties which led to the result. The election demonstrated again that our electorate will have nothing of the Socialist Party. Furthermore, it demonstrated that our workmen, union and the remaining unorganized working forces of our country, are too utterly practical, too materialistic, if you please, too grounded in common sense, to be taken off their feet by altruistic theories, based on a false idealism and a bastard materialism.

In an effort to enlighten the business men who heard the predictions that Mr. Debs would receive three million and more votes on Election Day, let me submit the following table of the Socialist vote for President since 1892—the only available official figures upon which to base a statement of the actual strength of the Socialist Party, past and present:

		<i>Socialist</i>	<i>Per Cent of</i>	<i>Per Cent of</i>
<i>Year</i>		<i>Vote</i>	<i>Total Vote</i>	<i>Total Population</i>
1892	Socialist Labor	21,164	0.176	0.03
1896	Socialist Labor	36,274	0.263	0.05
1900	Soc. Democrats.. 87,814			
	Soc. Labor 39,739	127,553	0.913	0.168
1904	Socialist 402,283			
	Soc. Labor 31,249	433,532	3.2	0.526
1908	Socialist 420,793			
	Soc. Labor 13,825	434,618	2.9	0.489
1912	Socialist 901,873			
	Soc. Labor 29,259	931,132	6.2	0.983
1916	Socialist 590,579			
	Soc. Labor 14,180	604,759	3.3	0.603
1920	Socialist	947,000	3.6	0.896

The explanation of the increased Socialist and Socialist Labor vote in 1912, is that in that year there was a serious division between the Republicans, one wing having nominated President Taft, and the other wing having nominated

Ex-President Theodore Roosevelt, while the Democratic Party was not altogether in complete harmony, and many dissatisfied Republicans and Democrats voted the Socialist ticket.

This is borne out by the figures for 1916, when the two major parties were respectively quite harmonious, and the Socialist vote dropped three hundred and twenty-six thousand, three hundred and seventy-three. Then again, in 1920, the Democratic Party was sadly divided, so much so that Democrats voted the Socialist ticket as a protest against going over to the Republican Party. The percentages of 3.6 of the total vote cast by the Socialists in November, 1920, when the total vote cast was twenty-six million, six hundred and sixty-one thousand, six hundred and six, and of 0.096 of the total population of one hundred and five million, seven hundred and eight thousand, seven hundred and seventy-one, are to be looked upon as rather trivial.

Socialism, or Communism, or a community of interest on the part of any sect or class, according to the average man on the street, is a recent product in our public life. As a matter of fact it has been practiced in one form or another for a hundred and fifty years in the life of our country. At one time there were approximately seventy communities or societies where Socialism or Communism were practiced. These included the Shakers and the Oneida Community, which still exist, the former of very much lessened importance, while the latter, organized later on business principles, is a thriving concern. At one time the authorities in a number of the states had to deal with The Harmony Society, the Community of Zoar, the Amana Community, the Bethel and Aurora Society, the Owenites and their branches, the New Harmony Community, the Yellow Springs Community, the Nashoba Experiment, the Fourierites, which had the support of many influential men, Brook Farm—a transcendental movement which, through the cultivation of high intellectual and moral forces, was to reform all the laws of human kind—it was a beautiful dream. The Icarian

Community was another more or less famous society, so also the Cheltenham band, and the Nauvoo Movement which eventually had much influence and power in the establishment of the Mormon Church, in which the Icarians took part.

Many of these organizations had noble thoughts and aspirations behind them, but nearly all ended in disaster, accompanied by more or less recrimination and much litigation. In inception and practice they were contrary to the eternal cosmic practicalities. Moreover, they simply represented man's egoism and they suffered from the egotism of class.

Later on came the development of modern Socialism in the country, between which and the earlier Utopian communities and societies there was a connecting link. But to compare those days with these in the Socialist Party, every scruple, every ideal, every code is apparently gone. The rise of the Socialist Party became more or less noticeable in 1848, but the period of organization really first came under particular notice in the decade between 1867 and 1877, culminating in the formation of the Socialist Labor Party. This was succeeded by the Socialist Party, which is in existence today. It is spoken of as the most unpatriotic, and vicious party ever conceived in the country. It has confronted and it will continue to confront the innate justice of the American mind, which has come to the aid of every object that ever roused American resentment. It is particularly noticeable throughout the history of social communities and societies, of the Socialist Labor Party and of the Socialist Party, that they were inaugurated and organized in almost every instance by non-English-speaking foreigners. Outside of Mr. Debs and Algernon Lee, can one name off-hand half a dozen Socialist leaders who are native born Americans? This is the curious fact—that a large majority of these communities or societies were started and fathered by non-English-speaking people. Rightly or wrongly, this fact has been the genesis of the almost generally accepted

belief today that the great majority of our Socialists are non-English-speaking people, nearly all of whom live in the cities of the nation. They are clustered in New York, St. Louis, Cincinnati, Milwaukee, Chicago and Paterson. There is a humorous side to nearly every fact if you will only hunt for it, or it may confront you without particular search. Several years ago, sixty so-called Socialists or "Parlor Socialists," as they were then spoken of, gathered at a very expensive luncheon at a beautiful resort near Greenwich, Conn. At that board the wealth of the average man of the sixty was five hundred thousand dollars. That evening I happened to stumble into one of the participants of that famous luncheon at the club, who told me of the beautiful spread and the choice wines.

"I understand that the average wealth of the gentlemen Socialists at your luncheon to-day was five hundred thousand dollars," I remarked. "Yes," he replied. There was then a desultory discussion as to the doctrines of Socialism as advanced by Karl Marx, and one in the little group suggested that he supposed the sixty gentlemen Socialists were to relieve through their personal fortunes the hard conditions of the poorer Socialists in the country, especially in Chicago and Paterson. "To the devil with them, say I," replied the eminent five hundred thousand dollar parlor Socialist.

This was on a par with L. C. K. Martens, the Russian Soviet "Ambassador" to the United States deported by the Government, sailing from New York City a short time ago in a luxurious saloon steamer suite, amid fastidious and elegant surroundings, while his seventy-five followers were herded in the steerage.

The exceptions in the social organizations founded by non-English speaking organizers were: the Owenite Experiment, which was the dream of Robert Owen, a Welshman; and the Oneida Community, which was the creation of John Humphrey Noyes, a graduate of Dartmouth College, and a law and theology student respectively at Andover and Yale. The Oneida Community was originally purely religious,

with a generous mixture of free love, but Noyes couldn't make it a go on those lines. He then turned it into a communistic settlement, and eventually the conduct of the society was ordered to proceed entirely on business lines; and this society, as already stated, is prosperous. It has a large sales office in New York City.

In the Socialist Labor movement and the Socialist Party movement there have been mingled many thoughts on trade unionism, and other political, social, and economic tenets or panaceas. There have been international and national conventions, and many efforts to organize a Universal Socialist Party. At no time, however, it may be said, have the Socialists of any nation, particularly in the United States, been without the usual party frictions, accompanied by doctrinal schisms. Their divisions and splits and quarrels have been notable features in their organizations, even more so than in almost any party in the country—even the two major parties—and they have been violent enough at times. The disturbances in the Socialist Party really arise because Socialism is founded upon sand, and not upon the rock of fundamentals and sound practical principle. The tenets carry within them the cancer of economic and financial failure. These tenets do not fit in with the practical, material features of the everyday work-a-day world. They destroy the ambitions, the hopes, the aspirations of their members, and put all on an even keel—all upon a dead level—dead level for the rank and file, wealth and prominence for the leaders. About a million or two million years from now, perhaps less, these tenets may be workable; but with human nature as it is to-day, there can be no lasting success in the United States of the Socialist Party. In periods of anger against political bosses there may be an increased vote of the Socialists. In periods of prosperity there will be a decreased vote. There is absolutely no real reason why the business men of the United States should be more than ordinarily interested in the Socialist vote.

Take two notable recent instances of the utter inability

of the Socialists to run things on practical lines. Mayor G. R. Lunn, twice elected mayor of Schenectady, N. Y., found he could not conduct his office on the lines of his Socialistic tenets. He thereupon turned Democrat. Now comes another notable defection from the Socialist ranks. After being a member of the Socialist Party for more than six years, and elected on that ticket by one of the largest majorities ever accorded to a mayoralty candidate in Davenport, Ia., a city of sixty thousand population, Dr. C. L. Barewald has repudiated Socialism by resigning his membership in the party nine months after election. His resignation, which was accompanied by a scathing criticism of Socialist principles and theories, was a result of the impracticability of Socialism when applied, and the cancerous growth of radicalism within the ranks of the party.

Dr. Barewald, giving his reasons for his act, adds:

"Socialism, the father of that errant child, Bolshevism, can never ascend to power in the United States because of the same weaknesses which have been inherited by the latter. Perhaps the greatest weakness of the Socialist Party is that the rank and file are made up of discontents who air their grievances with the world in general and the Government in particular at every meeting. Every Socialist local is a mutual grievance society. There may be some Socialist victories, but at best they will be sporadic and of mushroom life. Not only are the doctrines indifferent, but they are basically opposed to the domestic and religious life of the world. These theories, if actually carried out, naturally, according to the Socialist spellbinder, mean the immediate annihilation of personal ownership of capital. Annihilation of the family, and eventually of civilization, would follow as a matter of course.

"After two bitter political battles, the last one successful, I discovered that Socialism was not so much idealism as it was organization, simply to place another party in power with the ensuing scramble for political plums. I learned that a good many members of the party did not know much

about the basic principles of their platform, and also that there was no such thing as compromise, and that there is no appeal from the decision of a radical. There is a way by which the unrest and discontent of to-day can be eliminated, but I have learned to my sorrow that Socialism is not the proper method of procedure.

"The solemn duty of every true American is to register a protest to that which is not just, and in some way supply a remedy for the correction of present day evils; but justice will never be attained by advocating remedies which are false from their very foundation."

Combat it as one will, or as many well known Socialists attempt to combat it—the very general belief is prevalent in the country that the Socialist Party, like most of their leaders, is made up of non-English-speaking peoples. Without going into details there can be no harm in remarking that this fact, or this alleged fact, has been detrimental to the standing of the Socialist Party; this on the theory that nearly all racial complexions in our country sink, especially after the first or second generation. It has been the accepted belief of our country from the foundation of the government that its affairs shall be directed by American citizens who accept without question the Constitution of the United States, and the various state constitutions. This was the apparent intention of the United States Constitution, when it declared that no foreign-born citizen should become President of the United States. That was the kernel, the foundation stone of the ethnological decree that our country must be headed by a loyal American in full sympathy with the Constitution, who would not take one step or advance one thought to overturn the greatest Republic of ancient or modern times. A writer in *World's Work*, speaking of this ethnological side of America's citizenship, says:

"One of the astonishing facts brought out by a study of immigration statistics is that the purely British element in the United States at the present moment—meaning those whose racial origin was England, Scotland or Wales, or

those whose parents, one or both, were born in those countries—while somewhat smaller than the German, is considerably greater than the Irish. This fact is such startling news to most newspaper readers that only the actual statistics will convince one that it is true. In 1910 there were five million, sixty-three thousand, three hundred and eleven people in this country who were themselves born in Great Britain or Canada, or who had one or both parents born in Great Britain or Canada. At the same time there were four million, five hundred and four thousand, four hundred and fifty-six people who were born in Ireland or who had one or both parents born in Ireland. Another significant fact is that the number of British born is steadily increasing. In 1890 the numbers for the British born were three million, nine hundred and eighty-three thousand, five hundred against four million, seven hundred and ninety-five thousand, six hundred and eighty-one for the Irish, but since then the British element has surpassed the Irish. The increasing prosperity of Ireland in recent years and the industrial unrest of England probably explains the fact that the English are arriving now in greater numbers than the Irish; the fact that Ireland is a very small country compared with England is also important. In the great immigration that took place in the two years preceding the world war, the English were much more numerous than the Irish or the Germans, and in the flood which is now commencing, the same tendency is even more marked. Washington reports that the largest racial element now landing at Ellis Island is Italian; and that the second is not, as might be expected, Southeastern European, but English.

“One of the results of the world war will probably be to improve the quality of immigration. America’s best immigrants have come from Northwestern Europe—Great Britain, Ireland, Germany and the Scandinavian countries. The United States can readily absorb and assimilate all the people in these countries who care to emigrate. In a generation or two the peoples from these countries become part

of the national fibre; there are isolated groups among them, indeed, who seek to maintain their 'ethnic individuality,' and to uphold the torch of hyphenism, but the great mass soon cease to regard themselves as anything but native stock. And it is a happy augury for the future of civilization that, of the ninety-five million white people at present within the continental limits of the United States, fifty-five million or more than half, are of British origin. This fact should silence the critics, here and in Europe, who describe the United States as an incoherent mass of antagonistic races. The fact is that these fifty-five million constitute the largest single British population in the world today. There are more people of British origin in the United States at present than in Great Britain itself; the actual figures are fifty-five million in this country against thirty-seven million in England, Scotland and Wales. For every two representatives of the British race found in Great Britain, there are thus three in our own country."

There was considerable interest in the recent experiment now called the "Norfolk Idea." Was it a socialistic or a semi-socialistic movement? In brief, the "Norfolk Idea" was the use of capital, assets, and credit of organized labor in a fight to force employers to meet its demands. In other words, the machinists as a union bought up the outstanding obligations of the Crescent Iron Works and thus gained control of the works, and support of the movement was furnished through the extension of credit and the active cooperation of affiliated branches of organized labor and of the banks.

After a few months the "Norfolk Idea" has gone to smash, and the Crescent Iron Works are in bankruptcy. The experiment was not economically sound. The labor men had no experience in handling capital. The smash of the "Norfolk Idea" is another evidence that business is a science, finance is a science, and that labor men and all concerned must appreciate that fact.

SOCIALISTS—THEIR STRENGTH

By JAMES ONEAL

 HERE are those who sincerely believe that the Socialist movement in the United States is declining in prestige, power, organization and votes. One of the main reasons for this belief is the comparatively small increase of the Socialist vote cast in 1920. Compared with the vote of 1912 the increase is admittedly small, but comparisons are illusory when they fail to take into account any factors which entered into one election and not in the other. Are there any such factors worthy of attention? I think there are.

The election of 1912 occurred in a time of peace. Socialists freely competed in the open forum of discussion with the other political parties. In 1920 conditions had changed. Our candidate for President, Eugene V. Debs, was in prison. Our press was all but destroyed by the ukases of Mr. Burleson. In the first months of the war several thousand local organizations of the Socialist party were swept aside, destroyed, by the extra-legal action of our opponents. No meetings could be held, no literature distributed. Thousands of the smaller cities and towns were in the grip of local war dictatorships. The old spirit of tolerance had passed. Uniformity of opinion was decreed. For the period of the war and long after the armistice, unorthodox views were regarded as impertinent and suppressed as "seditious."

From personal knowledge, as a member of the National Executive Committee of the Socialist party, I can testify to the wreck of the organization we had in 1920. But in addition to the shower of blows that rained upon us from the outside there developed an internal schism within the Socialist party. There were those who were obsessed with

the idea of an immediate revolution and they attempted to take the organization by storm. They were defeated, but the internal struggle with its inevitable loss of membership left the Socialist party prostrate when the campaign of 1920 confronted us.

As an organization the Socialist party had become so exhausted that it had no funds and its organizations had disappeared in many of the states west of the Mississippi. In quite a number of these states it was even necessary to send men from the east for the purpose of seeing that an electoral ticket was placed upon the ballot. In other states many members found their way into the Farmer-Labor party, the State of Washington becoming a complete loss to us from this source. In the Dakotas, Minnesota, and a few other states former members of the Socialist party became allied with the Nonpartisan League of Farmers.

The "radical" forces in general were scattered and demoralized in 1920. The coercion and persecution of the war period had not yet spent itself and these forces had no opportunity to crystallize. Amusing enough, a Chicago Congressman announced that there was reason for believing that we were in receipt of millions of Soviet gold! When this statement appeared in the press the National Executive Committee was unable to ascertain whether it would be able to find the funds necessary to pay the expense of a single session!

In short, the Socialists of the nation waged a campaign in 1920 under tremendous difficulties. In the smaller communities of the west we have reason to believe that thousands of voters were intimidated and refused to vote. In the face of all these obstacles the Socialist party received nearly one million votes. The Farmer-Labor party received nearly three hundred thousand votes and in some respects its program was similar to ours, especially concerning the recognition of Soviet Russia.

That we would have made more progress if we had been able to protect ourselves against coercion is evident from

the vote in New York State. In this state Debs received sixty three thousand votes in 1912; Allan L. Benson received forty six thousand in 1916; Debs received over two hundred thousand in 1920. In the larger cities of the state and particularly in Greater New York we were able to preserve our right to a public hearing with the results noted above.

But there are other factors to be considered before conclusions can be drawn regarding the future of the Socialist movement in the United States. For the first time since 1893 there is an insurgent movement in many of the progressive labor unions in favor of independent political action by the organized masses. Its program is somewhat vague but it bears a "Socialistic" cast. In the recent convention of the American Federation of Labor at Denver this insurgency carried a resolution in favor of nationalization and democratic management of the railroads, coal mines and other "basic industries." The Farmer-Labor party represents the advanced section of this insurgency.

In the Northwest there is an insurgent movement in the rural sections more or less allied with the organized masses of the cities. Large sections of this movement are forever lost to the old historic parties of American capitalism. This insurgency has not reached a stable basis. Here it has worked in alliance with the Farmer-Labor party, there it is known as the Nonpartisan League. In Montana, owing to the terrorism fomented by its enemies, it even went into the Democratic primaries and captured them. In Colorado a similar situation occurred. There are other cross currents in the West which indicate new alignments.

Nor is this a return to the populism of the eighties with its stressing of cheap money. Instead of pressing questionable money nostrums this vague coalition of rural and urban workers is advancing economic programs and issues intimately related to the economic welfare of the producing masses. The amazing insolence of its reactionary enemies during the war period, the persecution to which thousands were subjected because of their economic beliefs, have made

it impossible for the parties of capitalism to obtain a reconciliation with those active in this insurgent movement. Every political revolt in American history since the adoption of the Constitution has issued out of the West. This region now offers an interesting study to those who think that the Harding vote is any basis for judging the situation.

In addition to all these factors is the further fact that there is widespread disillusionment regarding the outcome of the world war. Cynicism is rampant. Millions who heartily believed in the statements and promises of the diplomatic sharps, believe themselves the victims of a cruel hoax. They believe that they were promised what they never received and that they have received what they were never promised. The Carthaginian peace, the quarrel over petroleum, the greed of the victorious powers, increasing armaments and the tremendous campaign at home for the destruction of the labor unions have all contributed to this disillusionment.

The present period is reminiscent of the fifteen years before the election of Lincoln to the Presidency. The anti-slavery sentiment of that period found expression in the Free Soil party. In 1848 Van Buren was accepted as the Free Soil candidate and that party polled nearly three hundred thousand votes, the largest it ever received. In the next presidential election the vote was reduced by more than one-half. The sixty or more anti-slavery papers published in 1848 had been reduced to sixteen two years later, which was less than the number published in 1840. Van Buren's return to the Democratic party after the election of 1848 was followed by general demoralization, factional struggles and prostration of the anti-slavery political movement.

Yet the movement was only twelve years later to triumph with the election of Lincoln. The heavy decline in the Free Soil vote after 1848 made its enemies rejoice. Yet the period of prostration was followed by crystallization of Conscience Whigs, Liberty Men, Free Soilers, Anti-Slavery Democrats and Independents into a new party that was to carry the anti-

slavery banner to victory. Many gathered into the new organization did not fully comprehend what was happening until the election of 1856 unfolded the one dominating issue of the politics of that period.

Today the same scattering of forces is apparent and only a small fraction of the Socialist publications have survived the reactionary storm of the war period. There is groping for new light and a feeling for a new alignment. Perhaps it is in process of realization. The recent national convention of the Socialist party adopted this significant resolution:

“Resolved: That the incoming National Executive Committee be instructed to make a survey of all radical and labor organizations in the country, with a view of ascertaining their strengths, disposition and readiness to cooperate with the Socialist movement upon a platform not inconsistent with that of the party, and on a plan which will preserve the integrity and autonomy of the Socialist party.

“Resolved: That the National Executive Committee report its findings with recommendations to the next annual convention of the Socialist party.”

It is possible that this decision may result in the formation of a powerful organization like the British Labor Party, each affiliated organization maintaining its own autonomy, yet each cooperating with all in a national movement for independent representation of the workers of the nation. The program could be nothing else than one with a Socialist objective for this is the drift of the striving of the organized masses in all modern nations of the world. There is within this movement the possibility of a repetition of Free Soil history. Who knows?

After all, politics is the organization of economic interests with the view of incorporating these interests into laws. Mighty impersonal economic forces at the base of society work their will regardless of what we wish. The plantation system served by slave labor died because of the development of an economic factor over which politicians had no control.

Intense cotton culture exhausted the rich soil of the South. The southern ruling class had to expand into new

territory or its economic regime would become bankrupt. The southern leaders intrigued to secure Cuba for new slave territory and failed. They tried revolutionary expeditions in Central America and failed. They waged war in Kansas for new territory and failed. Facing the need of territorial expansion to save the slave regime, knowing that a Republican triumph meant no more slave territory admitted as states to the Union, the election of Lincoln was the death knell of the old regime. The issue was drawn by the rapid exhaustion of the soil of the South and this important economic factor registered its decree in the politics of that time.

The modern system of large scale production also faces a similar need of expansion into new territory and it is this factor that decides political events and the future of the United States as it does the future of all nations organized on a capitalistic basis. The tremendous consolidation of capital into great organizations has evolved powers of production no other age has ever known. Surplus capital accumulates at such a rate that domestic opportunities will not absorb it. It must find an outlet into other territories; hence expansion, hence increasing investments overseas.

But the investor cannot invest his capital in Mexico, Central America or China without becoming interested in the laws, customs, habits and institutions of these countries. These often serve as so many barriers to the "development" of the resources of these backward areas. They must be swept away. They are swept away. Hence the need of armaments to protect trade, loans and investments abroad.

There is no choice, no more than there was for the leaders of the old South. Accumulating surplus capital must find an outlet to avoid stagnation at home, yet capitalism cannot go abroad without coming into conflict with the social life and political institutions of the weaker peoples. The lower social systems must capitulate to the higher, either by "assimilation" or by force of arms. Two fundamentally antagonistic social systems could not exist side by

side in the United States. We are reaching a stage when two or more opposing social systems cannot survive in the same world. The weaker ones will either be conquered by imperialist might or they will consent to be transformed into an image of the menacing big capitalist powers.

This means imperialism, armaments, censorship, aggressive diplomacy and the certainty of war. The United States cannot be an imperialist bully abroad and a benevolent ruler at home. What it does abroad it must do at home in an effort to silence criticism. The same is true of the other modern states that have entered the cycle of modern capitalistic production. As the governments come more and more to serve the investing and financial interests of the nation abroad, as the need of expansion to serve an imperialistic interest becomes more apparent, the idea of dying for the glory of American oil investors in Mexico will appear ludicrous to increasing numbers of thinking people.

Finally, just as the territory into which the old slave regime of the South could expand was limited, so the territory into which the modern imperialist powers may expand is limited. As this territory narrows, as the world becomes capitalistic, the surplus of capital for overseas investment increases while the area for its investment decreases. What this means for the United States may be apparent to all.

I have no fears as to the future of the Socialist movement in this country. In fact, a close study of many financial journals for the past year convinces me that the "best minds" of the present social order are much more puzzled about the future of capitalism. The whole world drifts, the statesmen and financiers know not where. They hope for the best and yet are possessed with fear. The old order seethes with economic contradictions which they are unable to solve. Millions are in need of American goods and nearly four million are unemployed here. The allies want a German indemnity and when the Germans offer goods these are spurned as a pestilence. Yet masses in both France and England could use these goods. Capitalism depends on a

trade revival and up goes the highest tariff wall in our history.

The future of capitalistic "civilization" is a more important item on the international agenda than the future of the Socialist movement. We can take care of ourselves, but it is doubtful if that can be said of the protagonists of the existing "order."

GOLDEN BIRDS

By HARRY LEE

I know a flight
Of golden birds
Attends me
Everywhere I go,
The air is golden
With their wings,
Their songs
Like golden rivers
Flow.

My golden birds
Are golden prayers
That little children
Say for me,
They send them
From their hearts
To God,
He knows my need
And sets them free.

And so I care not
What the road,
Nor how the winds
Of heaven blow
I know a flight
Of golden birds
Attends me
Everywhere I go.

BEETHOVEN OR BASEBALL?

By LEONARD LIEBLING

IT is relatively only a short distance in degree from Babe Ruth to Beethoven, or from Beethoven to baseball, if you will. In the daily newspapers the distance is about two pages, at some times Babe Ruth coming first, and at others, Beethoven being nearer the hotly coveted front page. It is merely a question of what is termed make-up. On special occasions both Babe Ruth and Beethoven are relegated to the rear in order to make way for a piece of prodigious news, such as, for instance, the pummelling duet between Dempsey and Carpentier, a particularly atrocious murder, a Man-o'-War breaking a world's record, or the reprint of the unexpurgated versions of the love letters from a modern Minnehaha of fashion to a cavalierly Hiawatha of the Canadian backwoods.

The only known way for Beethoven to get himself on the front page, would be for him to surpass the batting average of Babe Ruth, or to challenge that striking personage to a contest at Jersey City on Labor Day, for the heavy-weight symphonic championship of the world, with Tex Rickard as the impresario.

Beethoven is dead, however. Ergo, he never will get himself on the front page of an American daily newspaper.

Beethoven has been front-paged in Europe, that is, in Germany and Austria where the best known daily journals have a habit of dividing the initial page in two, with a ruled line across the middle, the upper half of the space being devoted to international news and politics, and the lower being given over to a department called "Art, Science, and Literature." Perhaps that is what caused the war.

The wily reader will have guessed from the foregoing that the specific grievance which the writer of this screed has on his mind, is the manner in which the daily newspapers of this country treat Beethoven and music and musicians generally. And the way they treat the tonal art and its creators and exponents, is exactly the way they treat sculpture, painting, literature, and the sciences.

Sculpture is the veritable step child of the dailies. A news item about the Venus de Milo never could crowd a cotton report or the society column unless Poirer or some other equally noted couturière (of Paris, of course), would declare that the débutante of today has a better figure than the Milo lady. A prohibition joke about the snakes of the Laocoon might get that piece of statuary a pictured place in the illustrated comic supplement.

Painters are mentioned when they figure in divorces or sue wealthy patrons for unaccepted portraits. Writers are projected into the news when best sellers make them millionaires, or when they utter a prophecy about a prize fight. Shaw got more publicity recently for saying that Carpentier's ringside odds should have been fifty to one, than for writing his new Methuselah book—perhaps the best work he ever did. (He says so himself.)

Edison's greatest inventions never procured for him one-thousandth part of the attention and discussion he was given in the daily press for asking his intended employees a set of commonplace questions, which were editorialized, paraphrased, ridiculed, praised, and condemned day after day for weeks.

Some years ago the chronicler of these lines was breakfasting in Los Angeles when he picked up one of the local morning newspapers and read a half column telegraphed press association story about a Sunday night concert at the Metropolitan Opera House in New York. About the music played and sung there? Oh, no. The tale was about a young woman who made her début in one of the new gowns which were modish at the moment, the kind of garb that

consisted of a very low bodice, nothing much above the waist, and held up by two thin strips of material across the shoulders. Women will recognize this description. The telegraphed "news story" told not a word about the voice or musical accomplishments of the débating artist, but related in detail with coarse humor how at a certain high tone taken by the performer, the shoulder fastenings slipped or broke, and there was revealed to the astounded audience that which was meant to be hinted at perhaps, or delicately accentuated, but certainly never displayed in full view in public. The same morning that brought the delectable story to the breakfast table at Los Angeles, saw it of course also—through the Associated Press—at the matutinal meal in Bangor, Maine, Jacksonville, Florida, Galveston, Texas, and Seattle, Washington, to say nothing of several cities, towns, and villages.

Only a week or so later, in San Francisco, another musical item, again a half column or so in length, was wired from New York and published in the *Pacific Coast* as well as the rest of the newspapers throughout the United States. This time the headlines told that the story concerned the début of Geraldine Farrar in the opera "Carmen," with Caruso as her associate, singing the part of Don José. It seemed too good to be true that the press associations should be telegraphing all over the land a review of the first appearance in a role new to her, of a gifted and artistic American prima donna. Of course, the event was highly important. "Carmen" was an opera almost universally known; Calvé had made its title-part a pet of the operatic public through her seductive and daring impersonation and interpretation; Farrar was a markedly popular figure in our musical life, and it was to be expected that every one would wish to know how her version of "Carmen" would compare with that of the Calvé presentation. A reading of the San Francisco (Associated Press) report showed to at least one pair of astonished eyes, a detailed account of a quarrel and physical encounter between Caruso and Farrar, and a verba-

tim report of the dialogue that took place between them when they reached the wings after the first act, about as follows:

"You are no artist to push yourself in front of me as you did!"

"I didn't push myself in front of you!"

"You did!"

"I didn't!"

"I never shall sing Carmen with you again!"

"You never will get the chance!"

The rest of the narration dealt with the glaring and sputtering indulged in by the pair of artists during the balance of the evening. (Truth compels the information that Farrar and Caruso sang in "Carmen" together many times thereafter, and are to this day the best of friends.

When Farrar did "Zaza" for the first time her costume, or rather the lack of it, was the feature of much of the writing published about her work in that opera. Caruso's fear of blackmailers and the evil eye, Caruso's trouble, not zoological, at the Central Park Zoo, Caruso's romantic entanglement with a matron who rushed across the seas and permitted the surprised Americans to see her two sons of Caruso—the tenor's later marriage to some one else—his discharge of his cook for not making spaghetti properly—the notorious jewel robbery of last year—the serious recent illness of Caruso—all those matters had more extended consideration in the dailies than the best performances ever given by the premier tenor of the Metropolitan Opera House.

Tetrazzini's newspaper fame rests chiefly on her published cooking recipes, Cavalieri's on her syndicated beauty hints, Mary Garden's on so many sensational episodes and sayings that one cannot quote them all, Paderewski's on his long hair and his Premiering in Poland, Alda's on suit and counter-suits concerning Wall Street operations, Galli-Curci's on her divorce and remarriage, Schumann-Heink's on the fact of her having so many children, Kreisler's on

adventures in the early part of the war. And the list could be added to interminably and inanely.

One views the total list of publishments through the years with a feeling somewhat akin to horror, and asks one's self: "Is this what the American public desired, or is it what the newspapers make the American public think it desires? And if this sort of thing is to go on, will the man in the street, and the woman in the avenue, and the young people in the alleys, ever get the correct artistic perspective and have the proper conception of the dignity of art? When will the newspapers begin to teach the public, for instance, that Caruso is important, not because he makes millions, but because he makes music?

Whose fault is it all—that of the public, or the newspapers? Unhesitatingly it may be said that the blame rests on the latter.

When the first singer, and player, and composer came to this country the public did not storm the early editions of the dailies for details of what those persons ate, wore and possessed, and research among the diurnal publications of the period fails to bring to light any of the cheaply sensational matter exploited in the papers of later times about musical and theatrical figures of prominence. In fact, the early settlers in this country were of a somewhat serious bent of mind, and even after the new land was well under way and boasted a goodly population, there was much choral singing indulged in, oratorio performances were frequent, and the accounts of such occasions and of artists who appeared there and at operatic representations, were dignified, and kept to the musical phases of the matter.

At a newspaper men's convention in New Orleans, the compiler of these lines was given an eagerly desired opportunity to address the many editors and publishers represented there, and after he had told them most of the facts already given, he wound up somewhat like this, as nearly as he can remember:

"The usual reply which you give me, as individuals,

whenever I present my indictment to a city-editor, publisher, newspaper proprietor, or editor-in-chief, is that the public desires sensational news and tawdry personal anecdotes. I say to you that the public does not desire them. As you do not give the public anything else, and dress up even your sober facts and commonplace material with scare-head captions, and flashy, sensational description, you are not in a position to know whether the public would accept something better if you furnished it.

"The average reader is not highly cultured, highly ethical, or even highly intelligent. He is, however, highly impressionable. There was a time when not all the newspapers played and preyed upon the last named characteristic. It was only when the race for circulation and advertising began, that the style of journalism commenced its steady march toward debasement—a march that has not stopped, and has drawn more and more followers into the procession from year to year. What do you newspaper merchants flaunt in the faces of the public about your own journals? In the public square here at New Orleans, the leading daily advertises itself in a huge electric sign. Does that sign tell anything about the literary value of the paper, its reputation for truth and accuracy, its service to the public as a medium of news? No. It tells of huge daily editions, greater than all the other papers combined, and of advertising bulking in quantity more than that of all its rivals together. Such signs you can see everywhere, in every city. And when the newspapers print their own praises in their own columns, they usually tabulate schedules epitomizing the number of readers and of lines of advertising gained by them during the current year, or month, or week—such tables being compared with the showing made by the rival sheets, and the inference being drawn that they are not as desirable as reading or advertising mediums.

"Large circulation brings a high advertising rate, and a large circulation is obtained by giving sensational matter

in a sensational manner to the greatest possible number of persons who would answer to such an appeal. Newspapers that held out for years against the lowering of their journalistic standards; finally had to give in or succumb, and now one sees them dressed up in motley capering cheaply before the crowd, and becoming dollar collectors instead of leaders of public thought. It is all your fault, gentlemen—you collectively and individually are responsible; no one else."

The speech met with much applause and many such expressions as "Fine," "Right-O," "Good for you," "That's what we need," "Great Stuff," and the like. There was much guilty laughter during the enumeration of all the "stories" which had taken the place of real musical news and constructive artistic discussion. What good did the sincere speech and the guilty laughter accomplish? The reader is able to judge for himself today.

One of the great editors of the south said to the earnest deliverer of the speech: "The city and news editors are the fellows to blame. As a rule, they do not know anything about music. They just print news and human interest stuff. They rely on the music critic to handle music."

Oh, Human Interest, (in the newspaper sense)—what crimes are committed in thy name!

When we arrive at the music critic phase of the situation, is the problem solved? Does the remedy lie in their hands? By no means. In the first place, the music critic handles a subject which is the traditional Sanskrit to the news and city editors, and publishers, and proprietors, and they do not even know that their critic deals with his topic in a manner that makes it Sanskrit also to most of the readers of the paper. Poor Beethoven might be expected to get decent treatment from the music critics, but he doesn't. True enough, he is not held up to ridicule, and the music critics do not relate that Beethoven ate meat with his fingers, and suffered from disease not usually mentioned before children—but on the other hand, they make him appear to

be a forbidding personality, and his works a series of cryptograms, by the highly specialized and technical style in which they write about both. The critics always are speaking about the "select concert goers," the "inner brotherhood of music," "the small band of judicious listeners," and the like. That happens because the poor music critic is made to feel by the city and news editors that he and his department are considered in "make-up" importance to follow far after the "Obituary," "Arrival of Buyers," and "Utica Cheese Market" columns. After a while the music critic feels his lowly position, but wraps himself about with an air of aloofness and lofty cultural superiority, and consoles himself with the reflection that he is purveying a great message to the exclusive few that understand it and him. Again, therefore, the general public is cheated of its proper view of Beethoven, and of music. Babe Ruth is written about in language that every elevator boy and every college professor could and does understand. Beethoven is lectured about in a professional jargon that neither one is able to decipher, unless the professor belongs to the Ku-Klux-Klan which the critics seem bent on trying to build up.

In New York there are one or two critics who never lose an opportunity to call themselves the arbiters of public musical taste there—the standard bearers of tonal culture, and so forth. They have been writing in the metropolis for over a quarter of a century. Of late, they have taken to bemoaning the passing of the good old times in music, the deterioration of singing at the Metropolitan Opera, the cheapening of symphony programs, the vitiation and degradation of the taste of audiences. Again one asks a self-addressed question, and answers it: "If all this is true, what then, has been the influence of those Solons and arbiters for twenty-five years or more? Who read them? And if they were read, they evidently were not believed."

The trouble is that the critics were not read by the masses, and the general public has developed its own musi-

cal taste and tendencies, which naturally must be of a primitive and democratized kind.

Who really desires to know that "the first movement opens with a theme for oboe, which is then taken up by the tympani and developed contrapuntally until the subsidiary motif appears in the double base, the strings meanwhile employing a running accompaniment over an ostinato, A flat held by the united brasses?" Who is instructed by the information that "in the Beethoven Sonata, opus fifty-seven A., Benno Moisevitch buried the spirit of the composer under a suffocating cloak of objectivity, hiding entirely the brio of the scherzo, and making a metronomic accent of the delightful triplet figure in unison which gives the finale its highly romantic character?" The only persons who read such matter are those who understand it, chiefly professional musicians, and in nine cases out of ten, they do not agree with the opinion expressed by the writer.

Then come the contradictions of the disagreeing doctors of music, and the poor lay mind becomes more confused than ever. The *Musical Courier* ran a department for many years called: "What the Jury Thinks," in which the opinions of the various music critics were set forth in parallel columns, often with highly ludicrous results. A few years ago, the following appeared in one of the *Musical Courier* issues, the quotations being culled literally from the daily newspapers:—

"M—— did not sing in tune all evening."

"M—— never was out of tune in a single one of her songs."

"The symphony was led by —— in a dull, pedestrian manner."

"A spirited and enlivening performance of the symphony formed the piece de resistance of the concert."

"The audience was very friendly."

"The audience seemed extremely chilly."

"A large tone was not in evidence in 's playing, nor was it of mellow quality."

"Distinguishing traits of —— are his voluminous tone, and its very sympathetic and ingratiating quality."

Of examples like the foregoing, there were actually thousands in "What the Jury Thinks," the most amazing differences of opinion being not in matters of taste, but in matters of fact. If one critic said that a singer sang flat, another would assert that she sang sharp. If A declared that a composer imitated Debussy and Wagner, B would maintain stoutly that his music was an exact copy of Gounod and Tchaikovsky, and so it went.

In many instances, musical persons stopped reading the criticisms and decided to form their own opinions. When a lay reader occasionally chanced upon a technical piece of writing he was in danger of having his own musical enjoyment spoiled, as happened to merchant X, who went to a concert with his wife and liked it exceedingly. Next morning he read the criticism of one of the papers and found that "the conductor hurried the tempos unmercifully, blurred the outlines, and caused many technical slips in the orchestra through his breakneck speed." Meeting Merchant Z at luncheon, X is told by him: "I saw you at the concert last night—Great, wasn't it?" "Do you think so?" is the reply of X; "I don't agree with you. I thought the fellow was too anxious to get through. It all sounded kind of blurred and confused. The players got sort of mixed up." Merchant Z, himself no musician, lapses into respectful and shamed silence, and probably says in mental soliloquy: "I don't know anything about music anyway, and I never shall. I think I'll stay away from concerts altogether and go to vaudeville and movies where I can understand things without charts and diagrams to explain them."

How is Beethoven to get his proper place with the people? How is Babe Ruth to get his with the inner brotherhood of mysterious and sophisticated music lovers?

For both Babe and Beethoven have a rightful place in the large scheme of things. The daily newspaper could help to regulate the matter by cutting down a bit on Babe, and playing up Beethoven a great deal more. The public gets most of its education and information from the daily newspapers. This capacity for influencing people should be used by the press with discretion and taste. Why go the easiest way, if it is the worst ethically and spiritually?

Give the sporting editor less rope, and the musical editor more. Make the music critic write for a larger audience and in terms which they will understand. Ban technical terms and foreign expressions and let the average reader know that music is something human and close to God, and to the heart of X and Z, and you, and the elevator boy, and all of us.

Primarily, however, the daily newspapers should help the nation to establish an artistic morale by devoting to things of the spirit some of the space now given over to considerations of the pocketbook.

These are times when it is easy to lead the people away from contemplation of the beautiful, and imbue them with the ideal of commercialism. America has developed sufficiently in business proficiency and political significance. Our rude pioneering is over. We have money. Our money should buy us pause in the devastating game of material advancement. Let us crave and create leisure, and a longing for the intimate and uplifting communion with art. Our beloved America needs that more just now than leagues of nations, and cable depots, and political investigations of local political malfeasance.

Let us see if it is not possible to honor Babe Ruth for what he does, and at the same time to raise the batting average of Beethoven, so that he will impress our fellow citizens as a chap worth reading about and meeting in the places where he may be encountered through his works.

AROUND THE EDITORIAL TABLE

 O mature student of American affairs who has understood and sympathized with the various movements looking for a more enlightened administration of government can help feel in these disturbed days that something—an almost intangible something—is missing in our political life.

It would be easy enough to explain this vague feeling by saying that there is a lack of ideas, and it is possible to be even more definite, and point out that the great desideratum is leadership, not only among men, but in ideas. But, more important than leaders and leadership in ideas, is the fact that there is no leadership in ideals, that there is an indifference to many things that we once held sacred—that those who voice their indignation at such conditions are so unimpressive that they command no one and arrest nothing. In short we have come upon a moral and political wilderness, wherein there cries out not a voice.

America can only survive as a progressive country, for her institutions are based on the happiness of the greatest number, and only as she reaches for even the unattainable, will she rightly work out her destiny. When, therefore, we see an America unproductive of ideas and indifferent to ideals, we may well wonder into what air pocket in our progress have we come.

For a period of over twenty years, there never was a time Theodore Roosevelt was not expressing the restless will of America to advance the cause of civilization. We are not denying that there were other interpreters of America's activities, mental and moral, physical and scientific and political. But, if we study carefully her beginnings, if we interpret broadly the currents that went to make

her physical existence, possibly we will see that there was back of them a spirituality that should go to make a great spiritual nation; at least, spiritual in her ideals. For all her traditions rest on the advancement of mankind, all mankind—at least all that portion of mankind that comes to her shores and enters into her contracts and accepts her ideals.

Since Abraham Lincoln, no man lived either in America or elsewhere who understood or better expressed that spirit. Roosevelt's untimely death was a loss not only to America, but to civilization, for we have seen how, like a thunderbolt, the great war opened up the world for the preachment of the American ideal. And at the time when it is most needed, not only is the voice of Roosevelt stilled, but the spirit of Roosevelt seems to be passing from his own land, because the very men who might uphold the standards, seem now to have fallen with the fallen chief.

We ask, is the spirit of Roosevelt passing? not in a querulous sense, but more in wonderment that, when there is so much lip reverence for his memory, there should be forgotten so quickly the things for which he stood. There is nothing immoral in reactionaryism, but, as a state of mind, and that is what it generally is, it is distinctly unmoral.

Reactionaryism is a denial of progress; reactionaryism is the holding up of the things that are of the past, rather than the things that would replace them. The Roosevelt spirit was always for a better condition no matter how good the present might seem.

In the House of Lords of England, where men legislate by hereditary right, they have an interesting method of recording the votes. Those who are inclined toward an affirmative, vote "Content;" those inclined to the negative, vote "Not Content." The years show that it is generally the "Contents" who are in control.

Shall we vote like the reactionaries "Content"—content to let things rest as long as they seem on the surface to be right, forgetting that contentment with material possessions

and material conditions never argues for, or brings about the real thing in life—contentment of soul?

* * * *

Mr. Rex Beach, the amiable and interesting author, indulges in a tirade against legislative hearings apropos of his first attendance at one, when the Clayton-Lusk bill to provide a State censorship for moving pictures was up for a hearing before the Legislature of the State of New York.

As an ex-President of the Authors' League expressing his views in the *Authors' League Bulletin*, one would have expected from Mr. Beach a far more serious and thoughtful exposition of the views of the opponents to censorship.

It is his careless expression of a very personal objection that justifies the advocates of censorship in their claim that those who are providing entertainment to the public, are very neglectful or ignorant of the moral side of the question. The fact that the State of Pennsylvania has objected to some one of the films of Mr. Beach does not, as he seems to think, enhance his value as an opponent of censorship.

Very justly, as he states, the history of censorship is filled with the most ridiculous errors, both of judgment and of taste, and the whole idea of censorship is counter to the theories of democratic polity; but the thing that has made the advocates of censorship strong, and the reason that they have been able to establish the public opinion back of them, is that those who were against it have too frequently ignored the moral obliquity of certain productions, and have treated with too much contempt very earnest and honest men and women who have seen in these productions deleterious effects on young people.

It is to be regretted, extremely, that when the authors spoke through their *Bulletin*, the objections against censorship were not more solidly constructed and more soundly expressed than those put forward by the delightful Mr. Beach.

DISCUSSIONS ABOUT BOOKS

WHAT FRANCE CONSIDERS A JUST PEACE*

ENATOR LEVY'S answer to Mr. Keynes' book is most interesting and illuminating as one would expect any book from Mr. Levy's pen to be. Mr. Levy makes a great many criticisms of Mr. Keynes' attitude that are entirely just. The cold and apparently unsympathetic attitude of an intellectual economist like Mr. Keynes must be very irritating to sympathetic friends of France. Those who know Mr. Keynes, believe that his real attitude is less unsympathetic toward France than would be inferred from his book.

Mr. Levy makes a very strong appeal for sympathy and support for France. He demonstrates that France needs as large reparation payments as Germany can be made to pay. He sustains, in part, his charge that Mr. Keynes' estimates of the reparation payments to which France is entitled are too low. In the main, however, Mr. Keynes' estimates have been sustained by the findings of the Reparation Commission.

Mr. Levy fails to sustain his contention that Germany will be able to make the large indemnity payments contemplated by the Treaty of Versailles. His argument is based upon the aggregate wealth, national income, and foreign investments of Germany before the war. He does not make sufficient allowance for the great reduction in Germany's earning capacity due to the effects of the war and the treaty, and more especially to the loss of most of her ships, most of her foreign investments, a great deal of her foreign trade, and much of her coal, iron and other mineral resources. However great the national wealth and earning capacity of Germany may be, they can be used for indemnity payments to France and her Allies only to the extent that they can be gotten out of Germany through exports. In the long run, the measure must be the excess of Germany's exports over her imports. It is therefore necessary that some plan should be evolved under which the German people can be made to work to produce a large favorable balance of trade. It was one thing for the Germans to work hard for themselves before the war. It would be quite a different thing to require them to work for a generation or more under a plan by which

* "La Juste Paix," par Raphael-Georges Levy; Plon-Nourrit et Cie. Paris. Brentano, .75.

most, if not all, of their savings, after practicing the most rigid and self-denying economy, would be turned over to France and her Allies by way of reparation. It must also be remembered that all reparation payments must be taken out of the German people by taxation, and that there are limits beyond which taxation cannot be carried. Mr. Levy does not make sufficient allowance for these elements.

It requires great familiarity with the European coal situation to discuss intelligently Mr. Levy's criticisms of Mr. Keynes' figures regarding coal. It is certain that Germany's coal deliveries before the Spa Conference were far below what they should have been, and left France relatively worse off for coal than Germany. That, of course, was essentially unjust. There can be no better demonstration that Germany was deliberately evading her obligation in respect to coal than the success with which she carried out the program of delivering two million tons a month after the Spa Conference.

Mr. Levy makes the mistake, that is common among French critics of assuming that the advocates of moderate reparation payments are disposed to favor Germany at the expense of France. All fair-minded Americans must agree that France is entitled to as liberal reparation as Germany can be required to make, without such an effect upon Germany and such a disturbance of the economic equilibrium of Europe that the Allies would lose more than they would gain. The argument is that France's best chance, perhaps her only chance, of obtaining substantial reparation, is to be content with a schedule of payments that are not only within Germany's demonstrable capacity to pay, but are on a sufficiently moderate scale to make the German people prefer working and sacrificing to carry out that program, than to incur the consequences of default. American advocacy of a definite schedule of indemnity payments within Germany's reasonable capacity to pay, puts the interests of France and her Allies first. The last thing Americans would advocate is indulgence to the Germans at the expense of France.

Professor Levy's argument is based upon the assumption that Germany should be allowed to become sufficiently prosperous to pay a substantial indemnity. He does not deal with the view, which seems to have much support in France, that the safety of France from another German war lies in the dismemberment of Germany, even though the result of that dismemberment would be to postpone or even prevent further indemnity payments. That is an entirely logical view if one is prepared to accept the premises upon which it is based. An American can conceive of himself holding that view if he were a Frenchman and had shared the sufferings of France, and shared her present fear of another attack from Germany. France is entitled to adequate military protection against another attack by Germany, and if the only way of affording that protection is to bring about the dismemberment of Germany, there would be no valid objection to the adoption of that method.

Most American observers, although deeply sympathetic with France and interested in her future, feel that in the long run France will be likely to suffer from the disintegration of Germany, and from the inevitable process of reintegration that will ensue. They feel that the safest course for France is to agree to a moderate scale of reparation payments, and to co-operate with the rest of the world in placing Germany in an economic position to make those payments. Such a plan would be incomplete and dangerous for France without co-operation with the Allies and the United States in insuring the military protection of France; and through a league of nations or otherwise, in minimizing the risk of the instigation of another war by Germany in case she should be permitted to become economically strong and prosperous.

Fortunately, Germany's acceptance of the recent allied ultimatum regarding reparations renders unnecessary further discussion of Germany's probable capacity to pay. Germany has undertaken to do her best to carry out the new program. If she does her best she will in due time furnish a demonstration as to how much she can pay in the way of reparation or, rather, how much her competitors for the trade of the world are willing she should be allowed to pay. Germany's salvation may depend upon the vigor and sincerity of her effort.

PAUL D. CRAVATH.

THE MATHEMATICS OF HUMAN NATURE*



IN "Manhood of Humanity—The Science and Art of Human Engineering," Count Alfred Korzybski has produced an interesting book from a distinctly fresh point of view.

The Manhood of Humanity according to the author, dates from the World's War: "The period of humanity's childhood has been inconceivably long, three hundred thousand—five hundred thousand years—a stretch of time too vast for our imagination to grasp," of which "except a minute fraction," say five thousand—ten thousand years, "we have no history." In the childhood of humanity man has had to grope, to try experiments, to make mistakes, to gain his education. That period came to an end in the great catastrophe of the World's War. It is time it came to an end. The manhood of humanity should have begun long ago—the time of knowledge, of cooperation, "the establishment of the Science and Art of Human Engineering in the direction of human energies and human capacities to the advancement of human weal." Count Korzybski lays great stress on a right understanding of the nature of humanity; indeed makes such understanding fundamental to progress, even as "without

*"MANHOOD OF HUMANITY—THE SCIENCE AND ART OF HUMAN ENGINEERING," by Count Alfred Korzybski. E. P. Dutton and Co., \$3.00.

geometry there would be no architecture, no railroads, no astronomy, no steamships, none of the present scientific conquests of space." In his analysis of human nature, he throws the entire weight of his authority against the prevailing biological view (for a half century) that "man is an animal." This he characterizes as "a monstrous, pathetic and ruinous blunder." "The chasm separating human nature from animal nature is even wider and deeper than the chasm between animal life and plants." He is to be classed therefore, as on the side of the spiritual conception of humanity, though he thinks that he rejects that hypothesis of man's nature by characterizing such a conception as "a hybrid of natural or supernatural offspring of beast and God—an animal combined with something divine." Be that as it may, those who believe in the nobler view of humanity may well take satisfaction in the statement "when we escape from the age long, untold, immeasurable evils that come from regarding human beings as animals, we may look forward—to a science and art of human life and society—destined to endless improvement, in accord with the potencies of human nature."

The distinctly original element in the book comes from the application of mathematical or engineering conceptions to the age old problems of humanity. The book bristles with mathematical formulae and mathematical illustrations, and instead of the view point of the biologist or of the economist, we have that of the engineer. This is well, for the problems of humanity have been pretty well thrashed over by the astute minds of the ages, and the mathematical coldness and clearness of Spinoza, who wishes "to understand the actions of men, as we treat lives and surfaces in mathematics, . . . and not to laugh or weep over them" is welcome, in this modern book; and so also the benevolent and broad minded view of engineering which considers the sources and elements of power everywhere with reference to their use and benefit for all mankind. Yet when all is said, the Utopia presented through this mathematical understanding of humanity is not convincing, the World State seems even yet very far off, "in this shrunken or continually shrinking planet," while "the Science and Art of Human Engineering" seem woefully inadequate as a motive power in a world of selfishness, greed, and sin to bring such a Utopia to pass.

REV. DE WITT L. PELTON.

THE VICE OF VICTORIAN VIRTUES*

OMETIMES a man of worldwide fame writes his memoirs and they amount to nothing. Sometimes a comparatively unknown man does the same thing and the result is charming, illuminating and well worth reading. Bismarck's autobiography was an example of the former.

* Arthur Coleridge's *Reminiscences*, G. P. Putnam's Sons, \$5.00.

Hare stands out preeminently as an example of the latter. Bismarck had nothing to say that he had not already said before; what he did write was poorly done from the point of view of literature; and there was scarcely a word which was an addition to, or an explanation or exposition of, any of his great actions. Hare during his lifetime had met many men of importance, and what he wrote of them and of their less advertised brothers was a distinct addition to personal history as well as to literature.

Arthur Duke Coleridge died in 1913 after a life of more than eighty years which extended almost from the Battle of Waterloo to the Battle of the Marne. His book is neither in the class of Bismarck nor of Hare. He was a relative of "The Ancient Mariner" and of three Lord Chief Justices that bore the same name. He was himself a lawyer, an operatic singer, a man of letters, and one whose associations and sympathies kept him in the closest possible touch with the Church of England. He was a close personal friend of people ranging from Archbishops of Canterbury to Lord Tennyson and Jenny Lind. He was a jovial companion and a warm friend of many of England's best during the days when music and art and religion were strong in the British Isles.

Yet there is nothing in this book that reproduces him to those who never met him as the reminiscences of a man should, if they are to be of any lasting value. One might write a homily on the looking backward of reminiscences. Throughout this volume (which would be far better if the author had been able to complete it) there is a note of sadness, of the things that have been, of the singers who will never be equalled—the churchmen whose like will never come again—of conversations that have now passed out of fashion—and of pleasant relations with all kinds of people which have now given place to disputes and labor unions and struggles of one kind or another.

Looking backward is good when it is done with a touch of genius and an optimism for the future. But it is of no great moment when it does not connect the past with the future for the entertainment, enlightenment, and stimulation of the present. Even if the skirts of today's daughter are so short that Queen Victoria would have fainted at the sight of them, even if today's daughter does smoke cigarettes, nevertheless she is still a woman and bears children and keeps the world going round just as she did yesterday and five thousand years ago. Even if horses have given place to motor cars, stages to railways, top hats to felt ones, yet people still eat and dress and work and play, and the world muddles along—perhaps in the main, moving ahead. After all, Caruso is a better singer than Mario. Geraldine Farrar is as good as Jenny Lind. Tomorrow somebody will be better than either. Novels are no longer in three volumes, people no longer write enormous letters to one another, and the world is stirred up out of its nice after-dinner-walnut-and-wine stage. Perhaps—Heaven protect us

from becoming iconoclasts—perhaps the amazing energy, the dramatic living, the typewriter-adding machine-aeroplane-motor car age of today is better. At all events, if we do not believe so, we become very unhappy.

Coleridge's *Reminiscences* are faint whiffs of that Victorian passivity which had its faults and its good points, but which has passed into the limbo. There is quite another period around us at the present moment which also has its good and its bad points. Nothing illustrates the difference between the two more effectively than such whiffs, however faint they may be.

LUCAS LEXOW.

ARE THERE TOO MANY BOOKS?*

IT is courageous for the author of one of the latest books to assert that there has of recent years been a spree of publishing. Courageous but not passing strange. For was it not the reformed drunkard of the Wet Ages who always made the most effective appeal against the liquor traffic?

No intelligent reader of the day who tries to keep up with his desire to garner what he thinks he ought to have from the daily newspaper, the magazines and the hundreds of thousands of books which are published yearly, can escape sharing that feeling of disheartenment which was Disraeli's every time he entered the British Museum to see there the rows of books which would never be read. The time has come, says Edward N. Teall, when publishers should ponder this query: Would not a bewildered public call them blessed "if they, instead of searching out the 'popular' authors—in fiction, of course, very specially—did a little weeding in the garden and left the ephemeral writers to ephemeral 'mediums'?" The answer is that each year, one might say each month, every publisher must decide which of his new works is to be featured at the expense of others, equally good, but which must be allowed to become "plugs."

Until the above mentioned bewildered public can benefit from the weeding out of the publishers' garden what is it going to do? For one thing it can consult and study volumes such as Mr. Teall's, and no better beginning could be made than with his. His long and successful career in journalism, his connection with the publishing profession, his work with the Chautauqua Institution, and his early youth in an atmosphere of books, have all contributed in equipping him to be an excellent guide. We say guide advisedly. In other mediums he may have been critic, but not so in his book. He demonstrates the relationships between magazine, book and

*"BOOKS AND FOLKS," by Edward N. Teall. G. P. Putnam's Sons, New York, \$1.75.

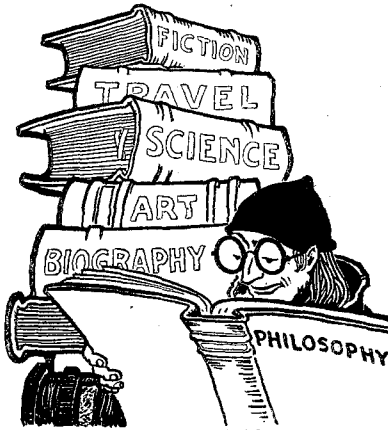
newspaper; between the news sheets, sport sheets, editorial sheets and ladies' sheets of the latter. He elucidates some very sound theories on style. He refreshes one's memory of early adventures in literature. He does all this with a delightful tolerance, as though he were some finished forester leading an urbanite through a woodland, gently correcting erroneous ideas of the latter and enlarging on those which are sound. On magazines, for instance, he writes:

"The modern magazine has a place of genuine importance in our Scheme of Things. It ought not to be either neglected or overdone. Do not be ashamed to give serious consideration to your choice; do not, on the other hand, take your magazines too seriously. Find what you want; what you like and what you will, in the vulgar phrase, 'give you the most for your money' . . .

"The newspaper and magazine, coming out day after day, week after week, or month after month, are not products of haphazard energy, but are patterned with utmost care and periodically realized as the fruit of finely trained intelligence. In all good logic, an intelligence suited to this one ought to guide the reader in his selection."

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